Christ's Treasures opened by himself, declaring he hath all Things that God the Father hath.

A SERMON

Preached immediately before the

ADMINISTRATION OF THE SACRAMENT OF THE LORD's SUPPER.

At DUNFERMLINE, *July* 19. 1747.

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GLASGOW:
Printed for J. NEWLANDS, and Sold by him at his Shop in the Head of the *Gallowgate*; and by A. NORRY in *Perth*, A. WEBSTER in *Kirkaldy*; J. BRUCE in *Dunfermline*; J. JAFFREY in *Stirling*; Baillie CADEL in *Haddington*; W. SMITH in *Edinburgh*; G. PATON in *Linlithgow*; J. PATON in *Kilmarnock*; T. CAVERHILL in *Jedburgh*; and G. FORREST in *Linton*.
M. DCC. XLVII.

BRITISH MUSEUM

A

SERMON, &c.

JOHN XVI. 15.

All Things that the Father hath are mine.

THE glorious Excellency, Fulneſs and All-ſufficiency of our Lord Jeſus Chriſt is inexpreſſibly great; none can ſpeak of it ſo well as himſelf; and indeed he himſelf is the Preacher here; and as here we have his Word, ſo if his Spirit accompany it, we may in this Glaſs ſee his matchleſs Glory; for here it is ſo wonderfully deſcribed, that neither the Tongues of Men nor Angels can tell ſo much of his glorious Fulneſs and Furniture, in ſo few Words, *All things that the Father hath are mine.*

Our Lord fairly warns his Diſciples of what Croſſes they were to meet with in this world, *verſe* 2. *They ſhall put you out of the Synagogues: Yea, the Time cometh, that whoſoever killeth you, will think that he doth God Service:* But at the ſame Time he aſſures them of what Comforts he would afford them; and as it was uſual for the Old Teſtament Prophets, to comfort the Church in her Adverſity with the Promiſe of the Meſſias, *Iſa.* 9. 6. *Micah* 5. 5. So, the Meſſias being come, he comforts his People with the Promiſe of the Spirit, the Comforter, and this is the great New Teſtament Promiſe.

Christ promises the Spirit here, from *verse* 7. as a Fruit of his Ascension, saying, *If I go I will send him*, and that because the sending of the Spirit was to be not only the Fruit of his *Purchase* on Earth, but the Answer of his *Prayers* in Heaven, and of his Intercession within the Vail, *John* 14. 16. The Gift of the Spirit must be paid for and prayed for, that we might highly value this Privilege.

We are told from *ver.* 8. and downward, what a great Benefit the coming of the Spirit should be to a blind World; *When he is come, he will reprove the World of Sin, Righteousness and Judgment*, &c. Next, what a great Benefit his coming would be to the Disciples themselves, from *ver.* 13. When the *Spirit of Truth* is come, *he will guide you into all Truth*, &c.

Again, The great Work of the Spirit is summed up, *Ver.* 14. *He shall glorify me, for he shall take of mine and shew it unto you.* This I have spoken to formerly. And now this Text comes in as a Reason of the former, *q. d.* Would you have a Reason why the Spirit when he comes shall glorify me by taking of mine and shewing it to you? Even because all Things that the Father hath are mine, therefore said I unto you, that he shall receive of mine and shew it unto you; he being the Spirit of the Father as well as the Spirit of the Son, when he comes to glorify me, he comes to glorify the Father in me; and by shewing the Things of mine, which are not different from, but the same with the Things of the Father, his shewing of mine, will shew what a glorious One I am, because *all Things that the Father hath are mine.*

Our Lord Jesus never speaks of his being glorified alone, without the Father's being glorified in him, nor of his own Glory abstract from the Father's Glory: see this in his *Entry* upon his *suffering* Work, John 13. 31. *Now is the Son of Man glorified, and God is glorified in him.* See it in his Entry upon his *intercession*

ceſſory Work on Earth, *John* 17. 1. *Father, glorify thy Son, that thy Son alſo may glorify thee.* And ſee it here in his declaring what ſhould be the Work of the Spirit in his Name after his Exaltation; *He ſhall glorify me by taking of mine and ſhewing it to you.* But will the glorifying of the Father be here neglected? No, no. By ſhewing my Glory he will ſhew the Father's Glory, and by ſhewing my Things he will ſhew the Father's, for *all Things that the Father hath are mine*, and theſe Things the Spirit ſhall ſhew or make them known to you, that is, he ſhall ſo declare and evidence them to you and in you, that you ſhall underſtand and have experience of them in yourſelves, and that both by *Revelation*, inſtructing you in them, and by *Communication*, imparting them to you.

It is the Reaſon here given by our Lord Jeſus, that I eſpecially ſpeak of at preſent, *All Things that the Father hath are mine.* Here is the vaſt Extent of the Things of Chriſt which are to be ſhewed to Believers by the Spirit, they are all the Things that the Father hath; they are mine, ſays Chriſt. Now theſe Things may be taken, either *abſolutely*, reſpecting the Perſon of the Father and the Perſon of the Son; or *reſtrictively*, reſpecting the Office of Chriſt as Mediator betwixt God and Man. 1. Viewing it *abſolutely*, all Things that the Father hath are his, even the whole intire Divine Nature, by having his Perſonality from the Father, and that by an eternal, neceſſary and ineffable Generation, all the Things of the Father muſt needs be his, for he and his Father are one. In this Senſe Chriſt could ſay, all Things that the Father hath are mine, even all the eſſential Properties of the Godhead, there is no Difference between his Things and mine; his Nature and Eſſence are mine, only our perſonal Properties are diſtinct; he is the firſt, and I am the ſecond Perſon of the glorious Trinity, according to the Order of the Subſiſtence of the *three-one God*; he is my eternal Fa-

ther, and I am his eternal Son by ineffable Generation. But the *all Things* here ſpoken of ſeem not to be in this abſolute Senſe, they are not the all Things of the Divine Nature which he had by eternal Generation.

Therefore 2. We are to view it in a more reſtricted Senſe, reſpecting the Office of Chriſt as Mediator. All Things that the Father had in his Heart and Purpoſe from Eternity to diſcover and diſpenſe in Time by voluntary Donation are mine, according to theſe Scriptures, *Mat.* 11. 27. *All Things are delivered to me of my Father.* Luke 10. 22. John 3. 35. *The Father loveth the Son, and hath given all Things into his Hand.* John 13. 3. *Jeſus knowing that the Father had given all Things into his Hand, took a Towel and girded himſelf to waſh his Diſciples Feet.* All Things, that is, all the Effects of the Father's Love, Grace and Will, whatever he had purpoſed in himſelf from Eternity, and whatever his infinite Power and Goodneſs would produce in the Purſuit thereof, were all given and committed to Chriſt: Thus *all Things that the Father hath are mine.*

The Order of Operation in the holy Trinity with Reference to our Salvation, is according to the Order of the Subſiſtence of the diſtinct Perſons of the Deity; and hence you have here, 1. The Things to be declared to us and beſtowed upon us; they are originally the *Father's Things*, he is the peculiar Fountain of them all; his Love, Wiſdom, Grace, Goodneſs, Counſel and Will, is their ſupreme Cauſe and Spring, therefore here called the Things that the Father hath. 2. They are the Things of the Son, *they are mine*, ſays Chriſt, as Mediator, they are given to me and unto my Diſpoſal, on Account of my Mediation, by which they are prepared for us, and given out unto us to the Glory of God. 3. They are actually communicated to us by the Holy Spirit, *therefore ſaid I he ſhall take of mine*, &c. He does

does not communicate them immediately to us from the Father. We cannot deal nor have to do with the Perſon of the Father immediately; it is by the Son alone we have Acceſs to him, and by the Son alone he gives out of his Grace and Bounty to us; it is with Chriſt as the great Treaſurer of heavenly Things that all Grace and Mercy are intruſted. The Holy Spirit therefore ſhews them unto us, not firſt as the Father's Things, but as they are the Fruits of Chriſt's Mediation, and thereby as the Effect of the Father's Love and Bounty.

Here then is the Honey we are to eat this Day, as you read, Song 5. 1. *I am come to my Garden, my Siſter, my Spouſe, I have eat my Honey Comb with my Honey, I have drunk my Wine with my Milk. Eat, O Friends; drink, yea drink abundantly, O Beloved.* This Honey is preſented here according to the Order of the Subſiſtence of the three diſtinct Perſons of the Deity. 1. As Honey in the *Flower*, which is at ſuch a Diſtance from us we could never extract it, namely, *All Things that the Father hath.* 2. Honey in the *Comb* prepared for us, in our Immanuel God-Man Redeemer, the Word that was made Fleſh, ſaying, *All Things that the Father hath are mine*, and mine for your Uſe and Behoof: For, 3. Here is Honey in the *Mouth*, the Spirit taking all and making Application thereof, by ſhewing them to us, and making us to eat and drink with Chriſt, and ſhare of theſe all Things; yea, not only eat the Honey but the Honey Comb with the Honey, not only his Benefits but himſelf, his Perſon with his Benefits, himſelf and all Things that the Father hath intruſted him with: Here is *Bread enough and to ſpare in our Father's Houſe*; here is the Steward ſaying, All is mine to give out to you by the Hand of my Spirit.

The Subject here ſpoken of is no leſs than *all Things* that relate to our eternal Salvation, and theſe are ſpoken of, 1. In Reſpect of their Origination, they are the

the Father's Things. 2. Their Donation, to Chriſt as Mediator, they are mine. 3. Their Communication, they are actually communicated to us by the Holy Ghoſt. From the firſt Part of this Verſe,

OBSERVE, *Such is the matchleſs Glory of Chriſt in his Mediatorial Fulneſs and Furniture, that he can ſay, All Things that the Father hath are mine.*

He as Mediator is poſſeſſed of all Things that the Father hath for the Benefit of Sinners, and this is the Reaſon why the Spirit taking the Things of Chriſt and ſhewing them to us does glorify Chriſt, becauſe all the glorious Things of the Father are the Things of Chriſt, *they are mine*, &c. How could the Spirit's Revelation and Communication of the Things of Chriſt make his matchleſs Glory to appear, if they were not the Things of God? Or thus,

Chriſt our Redeemer is intruſted with all Things the Father hath for the Benefit of Sinners.

If theſe Things were only the Father's, and not the Things of Chriſt, we could have no Acceſs to them, no Share of them; we could never ſee them in the Father's Boſom, for *no Man hath ſeen God at any Time*, tho' all Things that relate to our eternal Life are originally there, but *the only begotten Son that lay in the Father's Boſom* he came out thence, loaden with all the good and great and glorious Things that were hidden there from Eternity, and *he hath declared him*, and declared that *all Things that the Father hath* there *are* his.

In the Proſecution of this Subject I would enquire,

I. What Right and Title Chriſt hath to all Things the Father hath.

II. Notice ſome of theſe all Things that the Father hath which are his.

III. How and in what Senſe they are his.

IV.

IV. For what Reaſon it is ſo ordered, or, the Beauty of this Diſpenſation, that all Things the Father hath are his.

V. Make Application.

I. *First* Thing propoſed, is to ſhew what Right and Title Chriſt hath to all Things that the Father hath. And in ſhort,

1. He hath a *Natural Right* to all Things that the Father hath, and that as he is God, one God with the Father and Holy Ghoſt; in which Senſe he ſaid, *I and my Father are one:* And thus he hath the ſame eſſential Right and Title to all Things with the Father, in regard of the Unity of the Eſſence among the glorious Three, and their Equality in Power and Glory; *the Lord our God is one Lord.*

2. He hath a *Mediatorial Right* and *Title* to all Things; and this may be conſidered under theſe following Properties.

(1.) As Mediator he hath a *federal* Right to all Things, *Pſal.* 83. 24. *I have made a Covenant with my choſen, my Faithfulneſs and my Mercy ſhall be with him.* It is ſaid, *Verſe* 4, 11. *Thy Seed will I ellabliſh forever, and build up thy Throne to all Generations. The Heavens are thine, the Earth alſo is thine*; intimating that he hath a federal Right to all Things by Covenant with his Father.

(2.) As Mediator he hath a *donative* Right and Title to all Things the Father hath; hence, *the Father loveth the Son, and hath given all Things into his Hand:* And hence, ſays Chriſt, *All Power in Heaven and in Earth is given unto me.*

(3.) As Mediator he hath an *acquiſite* Right by his own Purchaſe of all the Things the Father hath to give out to the Children of Men: By his Death upon the Croſs he hath merited and obtained a

Name above every Name, and a being Head over all Things to the Church.

(4.) As Mediator he hath a *bellical* Right, by Conqueſt, having deſtroyed Principalities and Powers, and overcoming theſe that make War with him, *Rev.* 17. 14. *He is able to ſubdue all Things to himſelf*, Phil. 3. laſt. And accordingly all Things are put in Subjection under his Feet, *Heb.* 2. 8. And he ſubdues his People to himſelf, and makes them willing in a Day of his Power.

(5.) To theſe may be added, that he hath an *hereditary* Right, being *the Heir of all Things*. It is ſaid, *Pſal.* 89. 24. *I will make him my firſt-born higher than the Kings of the Earth.* And *Col.* 1. 18. he is is called the firſt-born from the Dead, that in all Things he might have the Preeminence. He hath a Right by the Father's Conſent, *It pleaſed the Father that in him all Fulneſs ſhould dwell.*

We find Chriſt as Mediator hath his Title to all Things that the Father hath ſecured and confirmed with a ſpecial *Solemnity*. It is confirmed by a ſolemn *Election*, *Behold my Servant whom I uphold, mine Elect*, &c. Iſa. 42. 1. By a ſolemn *Vocation* and formal Call, *I have called thee, and given thee to be a Covenant of the People, a Light to the Gentiles*, &c. Verſe 6. By a ſolemn *Commiſſion*, under the Father's broad Seal, *Him hath God the Father ſealed*, John 6. 24. Sealed to be all Things that the Father hath to beſtow upon poor Sinners, It is confirmed with the Solemnity of a *Promiſe*, Pſal. 72. 8, 9, 10. *That his Dominion ſhall be from Sea to Sea*, &c. Alſo with the Solemnity of an *Oath*, Pſalm 89, 34, &c. *Once have I ſworn by my Holineſs, that I will not lie unto* David, *&c.* But not to inlarge. The

II. Second Thing propoſed was to notice ſome of theſe *all Things* that the Father hath which are his.

his. To ſpeak of all Things which the Father hath that are intruſted to Chriſt, is impoſſible, but I mention a few.

1. All the *Perfections* of the Father are his. There is nothing that the Father hath, except his Perſonality, or Priority of Order in Subſiſtence, but the Son as Mediator hath; yea, he not only hath, but he is *the Wiſdom of God, and the Power of God*, 1 Cor. 1. 24. Here is Wiſdom for poor witleſs Things that know nothing: Here is Power for Weaklings that can do nothing. He that ſaith, all Things that the Father hath are mine, he ſays, upon the Matter, his Wiſdom is mine for your Behoof: His Power is mine, and all his other Perfections. He that is the eſſential Image, is the repreſentative Image of God, the Image of the inviſible God, in whom are made viſible or evident to our Faith, all the inviſible Attributes of God. See the Holineſs of God in this holy One of God, who is made of God to us Sanctification; and who magnifies the Holineſs of God in the Precept of the Law, by fulfilling all Righteouſneſs. See the Juſtice of God in Jeſus Chriſt the righteous, who is made of God to us Righteouſneſs; and who was made Sin for us, that we might be made the Righteouſneſs of God in him; and ſo the guilty Sinner may become more righteous in God's Sight than ever he was guilty in his Sight; and not only juſtified by his Blood and Righteouſneſs, but may find and ſee God to be juſt in juſtifying through him whom God hath ſet forth to be a Propitiation through Faith in his Blood, whereby juſtice is ſatisfied fully, and glorified highly. But, of ſome other Perfections more afterwards may be mentioned.

2. All the *Glory* that the Father hath is his; yea, the Glory of all his Father's Perfections is to be ſeen in him; for, *Heb.* 1. 3. *He is the Brightneſs of the Father's Glory, and the expreſs Image of his Perſon.* And hence *the God who commanded Light*

to ſhine out of Darkneſs, is ſaid to *ſhine into our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*. It is not only the Light of the Knowledge of God, but the Light of the Knowledge of the Glory of God: Where is it? Even in the Face or Perſon of Jeſus Chriſt.

3. All the *Fulneſs* that the Father hath is his, *It pleaſed the Father that in him ſhould all Fulneſs dwell*: And *in him dwelleth all the Fulneſs of the Godhead bodily*, Col. 1. 19. and 2. 9. O! upon what ſolid Footing does he ſay, *All Things that the Father hath are mine*, when all the Father's Fulneſs is in him, and dwells in him? And, O! ſhould not all poor empty Souls look and lippen to him, and out of his Fulneſs receive Grace for Grace? O may we come and dwell where Fulneſs dwelleth!

4. All the *Promiſes* that the Father hath in his Covenant are his; they are made to him firſt, and to us in him, in whom the Covenant ſtands faſt, 2 *Cor.* 1. 20. *All the Promiſes of God are in him, yea, and Amen, to the Glory of God*. As the Promiſes of God are all affirmed by his Word, and confirmed by his Blood, ſo he is intruſted with the Donation and Application of the Promiſes: Hence he is the *Author* and *Finiſher* of that Faith whereby we ſee Chriſt in the Promiſe, and the Promiſe in Chriſt.

5. All the *Grace* and *Mercy* that the Father hath in Store for Sinners are his, *Grace is poured into his Lips*, Pſal. 45. 2. And this is a notable Part of the Glory of God that is to be ſeen in him, *John* 1. 14. *The Word was made Fleſh, and dwelt among us, and we beheld his Glory, the Glory of the only begotten of the Father, full of Grace*. There is ſuch Fulneſs and Sufficiency of Grace in him for us, that we need no more but his ſaying, *My Grace is ſufficient for you*. The Spirit of all Grace is in him above Meaſure, he is anointed with this Oil that he may pour it out upon us. And as he hath *Grace*

for

for the Graceleſs, ſo he hath *Mercy* for the Miſerable: As all the Grace, ſo all the Mercy of God is his, *My Mercy ſhall be with him*, Pſalm 89. 24. Mercy vents thro' his Blood, even as Grace is ſaid to reign thro' his Righteouſneſs. God ſent the Law to Chriſt for Obedience, and Juſtice to Chriſt for Satisfaction, that Mercy might vent, and Grace might reign thro' his Righteouſneſs to eternal Life.

6. All the *Truth* and *Faithfulneſs* of God the Father is his, *Pſa.* 89. 24. *My Faithfulneſs* as well as Mercy *ſhall be with him.* This is added, with Grace, *John* 1. 14. *full of Grace and Truth.* O what is Chriſt but juſt the Love and Faithfulneſs of God! The Mercy and Truth of God met together, and wrapt up in a Garment of Fleſh and Blood? I have obſerved between thirty and forty Places of Scripture, where the Mercy and Truth of God, or his loving Kindneſs and Faithfulneſs are joined together. It was the Work of Mercy to make the Promiſe, and it is the Work of Truth to make out the Promiſe; therefore, O Believer, when you have nothing to plead or prevail with a promiſing God for your Succour or Supply, mind there are two Orators in his Boſom, that will effectually intercede for your Relief, and theſe are his Mercy and Truth in Jeſus Chriſt, *God is not Man that he ſhould lie, nor the Son of Man that he ſhould repent, Heaven and Earth ſhall paſs away, but his Words ſhall not paſs away.* Nothing did ever God ſay in his Word but what he hath and will accompliſh. He ſaid, *The Seed of the Woman ſhall bruiſe the Head of the Serpent*; and he hath made it good, by Chriſt's coming in the Fleſh, and ſuffering in the Fleſh. God ſaid to *Abraham*, he ſhould have a Son by *Sarah*, tho' the Womb be dead, yet the Promiſe lives; *Iſaac* the Child of the Promiſe muſt come from this dead Womb, to ſhew that God is a faithful God. God ſaid to *Moſes*,

that

that he ſhould lead *Iſrael* out of *Egypt*, and therefore, notwithſtanding of the Hardneſs of *Pharaoh*'s Heart and Power of his Oppoſition, yet God by many Miracles made good his Word: O he hath Faithfulneſs for the Girdle of his Loins, and the Girdle being round about him we may grip to this Girdle, even when he turns his Back and hides himſelf in the darkeſt Providences, his Mercy endureth for ever, and his Truth faileth never; Man's Mercy ſoon turns to Cruelty, and his Truth to Falſhood; but the Mercy and Truth of God have met together in Chriſt, and when you can find no Mercy nor Truth in Man, you may look and ſee all the Mercy and Truth of God in Chriſt, and reſt there, for he ſays, *All Things that the Father hath are mine.*

7. All the *Works* that the Father hath ado are his. The Work of Creation, Providence and Redemption. God's Creation Work was his, *John* 1. 3. *All Things were made by him, and without him nothing was made that was made.* God's Works of Providence are all his, for, *Heb.* 1. 3. *He upholdeth all Things by the Word of his Power*, he is the Governor among the Nations, and all the Reins of Providence are in his Hand. God's Work of Redemption is his; the Work of Redemption by Price was his, and he hath finiſhed this Work which the Father gave him to do; the Work of Redemption by Power is his, and he will never reſt till he hath finiſhed that alſo; and for this End he promiſes the Spirit here to glorify him by ſhewing all the Things that are his, and for this End all the Influences of the Spirit of God are his. And we may ſay, all the Winds of Heaven are his; theſe are what his People ſeek to blow upon them, *Awake, O North Wind, come thou South*; theſe are what he promiſes in the coming of the Comforter, *I will ſend him to you*; and theſe are the Winds he propheſies unto,

Jer.

Jer. 37. 9. *Thus ſaith the Lord, come from the four Winds, O Breath, and breathe upon theſe ſlain that they may live*; O ſay, *Amen, even ſo come Lord Jeſus*, come quickly in the Power of thy Spirit. In a Word, all his Father's Works are his, therefore he ſays, *John* 5. 17. *My Father worketh hitherto, and I work.*

8. All the *Authority* that the Father hath is his, and he is intruſted with it as Mediator, therefore ſays God the Father, *My Name is in him*, and he *hath given him Authority to execute Judgment, becauſe he is the Son of Man*, John 5. 27. yea, *The Father judgeth no Man, but hath committed all Judgment to the Son; him hath God the Father ſealed*, and authorized to be both the Saviour and the Judge.

9. All the *Elect* that the Father hath are his, *John* 17. 6. *I have manifeſted thy Name to the Men whom thou gaveſt me out of the World, thine they were and thou gaveſt them me.* They were thine by Election, and thou gave them me to be redeemed by me. They were choſen in him before the Foundation of the World, *Eph.* 1. 4. Theſe are called his Seed, *Iſa.* 53. 10. *When thou ſhalt make his Soul an Offering for Sin, he ſhall ſee his Seed, he ſhall ſee the Travel of his Soul and be ſatisfied.*

10. Hence all the *Bleſſings* that the Father hath to give out are his. He is conſtitute the Diſpenſer thereof, for *God hath ſet him to be Bleſſings*, as that Word may be read, *Pſal.* 21. 6. *Thou haſt made him to be moſt bleſſed for ever.* Thou haſt ſet him to be Bleſſings for ever, to be the Diſpenſer of eternal Bleſſings. It was promiſed, Men ſhall be bleſſed in him, and accordingly he is ſent to bleſs us, *Acts* 3. ult. *God having raiſed up his Son Jeſus ſent him to bleſs you in turning away every one of you from his Iniquity.* It is in him that God bleſſes us with all ſpiritual Bleſſings, with the Bleſſings of Pardon, Peace, and Reconciliation with God,

God, with the Bleſſings of Juſtification, Sanctification and Conſolation, with the Bleſſing of Grace and Glory, and every good Thing. Would you have God's Bleſſing? You muſt have it out of Chriſt's Hand, for the Father's Bleſſing, and all Things that the Father hath, are mine, ſays Chriſt, they are mine to diſpenſe, and they would never have been yours if they had not been mine. In a Word, all Things that the Father hath in his *Mind* and *Council* from Eternity, and that lay hid in his everlaſting Boſom, they are mine to reveal to you, for *no Man hath ſeen God at any Time, the only begotten Son that is in the Boſom of the Father he hath declared him.* All Things that the Father hath in his *Heart* and *Bowels of Compaſſion* to the Children of Men, they are mine to manifeſt, and I am come to ſpeak out his Heart, ſaying, *I have loved thee with an everlaſting Love, and with loving Kindneſs have I drawn thee.* All Things that the Father hath in his *Thoughts* that are an infinite Depth, they are mine to put in Words, tho' as the Heavens are higher than the Earth, ſo his Thoughts are higher than our Thoughts, yet behold they are Thoughts of Peace and not of Evil, to give you an expected End. All Things that the Father hath in his ſovereign *Will* to be done for Sinners, they are mine to do, and therefore in the Volume of his Book it is written of me, *Lo I come, I delight to do thy Will, O my God.* O infinitely glorious Chriſt, that could ſay, *All Things that the Father hath are mine*, therefore ſhall the Spirit glorify me!

III. Third Thing propoſed was, To ſhew how and in what Manner all Things that the Father hath are his. I have already upon the firſt Head relating to his Right and Title to all Things that the Father hath, ſhewed you, that all Things are his *naturally* as he is God, and *donativly* or *œconomically*

mically as he is Mediator. I add in a few Words, theſe following Particulars.

1. All Things that the Father hath are his *ſubſtantially*, not ſymbolically as Chriſt is ſaid to be in the Elements of Bread and Wine in the ſacramental Supper, or as God was ſaid to be in the Temple by the Symbols of his Preſence: No; it is not ſymbolically but ſubſtantially; it is not the Shadow but the Subſtance of all Things the Father hath that are his; therefore it is ſaid, *Col.* 2. 9. that *in him dwelleth all the Fulneſs of the Godhead bodily*, that is, ſubſtantially, and ſo in a glorious, eminent, ſuperlative, and tranſcendent Way. Chriſt is the Subſtance of all the Types, Sacrifices, and Ceremonies under the Law. They were but *the Shadow of good Things to come*, Heb. 10. 1. All the good Things themſelves are in Chriſt ſubſtantially.

2. All Things that the Father hath are his *communicatively*. The Mediator's Fulneſs is communicable to us. As they are the Father's Things we have no immediate Acceſs to them; but as they are lodged in the Hand of Chriſt, whom the Father hath made the Diſpenſer, we have Acceſs to them immediately: Chriſt hath opened the Door of his Father's Store-houſe, and comes out with all Things in his Hand that the Father hath; and indeed all other Shops are cloſed, but Chriſt's Shop ſtands open, and upon the Door-head is written this Inſcription, *Whoſoever will let him come, and ſhare of all Things that the Father hath*, for they are mine. Chriſt's Fulneſs, which is the Fulneſs of God, is communicative, therefore out of his Fulneſs we may all receive, *John* 1. 16. We needed not preach of this great Store, if it were lock'd up in him; nay, in him dwelleth all the Fulneſs of the Godhead, that we may be complete in him, *Col.* 2. 10. Chriſt is a Cabinet of rich and rare Jewels, that can inrich you, Sirs, to Eternity: There are two Keys that

uſe to open this Cabinet, *Faith* is a Key, for out of his Fulneſs we receive by Faith: *Prayer* is another Key, *If any Man lack Wiſdom let him aſk it of God.* If theſe Keys be not in your Hand juſt now, yet ſurely they are in his Hand, who ſays, *All Things are mine.* O bid him caſt you the Keys, and give you the Spirit of Faith and Prayer.

3. All Things that the Father hath are his *ſufficiently*; even Bread enough and to ſpare, *Luke* 15. 17. Fulneſs enough for the Deſtitute, Light enough for the Dark, Life enough for the Dead, Pardon in Abundance for guilty Sinners, and Plenty of all Things for poor and needy Souls, Bread enough to ſpare. If you think there is none to ſpare for you, it is becauſe you do not believe there is enough in him, nor believe that all Things that the Father hath are his. But, O let us not thus by Unbelief diſgrace our infinitely noble and glorious Lord, by ſuppoſing there is not enough in him! *Philip* ſaid once to Chriſt, *John* 14 8. *Shew us the Father, and it ſufficeth us*; *q. d.* Surely there is ſuch a Sufficiency in God the Father, that if he be ſhewn to us, we will have what is enough to give full Satisfaction to all the inſatiable Deſires of the immortal Soul; therefore, *Shew us the Father, and it ſuffices us.* Well, what is Chriſt doing here this Day among us, but ſhewing us the Father, and all his Treaſures in himſelf, in whom alone are hid, all the Treaſures of Wiſdom and Knowledge, and in whom alone they can be ſeen, and by whom alone they canbe opened up to us, which he is doing, by ſaying, *All Things that the Father hath are mine?* O then! there is enough in him; and how eaſily can he ſatisfy the longing Soul, and fill the Hungry with good Things? Nothing elſe in this World can give Satisfaction to the Soul: He was a Fool that ſaid, when he had a full Barn, *Soul, take thy Reſt:* We

may

may as well dream of a Coffer full of Grace and Glory, as of a Soul full of Corn and Wine. It is only Chriſt that hath ſuitable and ſatisfying Fulneſs for the Soul, enough to give complete, ſolid, permanent, and everlaſting Satisfaction.

4. All Things that the Father hath are his *efficiently* or *effectively*, ſo as to make us take and ſhare of that Store; he can make us comely through his Comelineſs, righteous through his Righteouſneſs, and glorious through his Glory, *Ezek.* 16. 14. *I have made thee perfect through my Comeliness which I put upon thee.* Rom. 4. 6. He *imputeth Righteouſneſs without Works.* 2 Cor. 3. laſt. *All we beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, as by the Spirit of the Lord.* There is a Power and Efficacy in every ſaving Diſcovery of this glorious Treaſure; it enriches all that behold it, *&c.*

5. All Things that the Father hath are his *unchangeably*, for he is *the ſame Yeſter-day, To day, and for ever*, Heb. 13. 8. Whatever Supply you get out of his Hand, his Stock and Store is ay the ſame. Let Faith draw never ſo many Bills upon him for this and that Supply, at this and the other Time, and get never ſo much Rent, *Annual* Rent, may I call it, or *Daily* Rent out of the Stock, yet ſtill the Stock and Intereſt both are in his Hand, and the Believer hath all to the fore, even when all that you get in your own Hand is ſpent: This well of Salvation ſprings up for ever, and that to everlaſting Life. You may be full and empty by Turns, but he is ay the ſame, *I am the Lord, I change not.*

6. All Things that the Father hath are his *eternally*. They are the everlaſting Things of the everlaſting Father. This Fulneſs of the Father that is his, is a dwelling Fulneſs, *It pleaſed the Father that in him ſhould all Fulneſs dwell.* All the Fulneſs of the Godhead dwells in him, and in him it dwells

for ever: Hence the Bleſſings he communicates are everlaſting Bleſſings, everlaſting Peace, everlaſting Pardon, everlaſting Conſolation; ſo called, becauſe tho' periſhing Things may give People periſhing Comforts, yet the Conſolations of the Spirit are from everlaſting Things; ſuch as everlaſting Love, everlaſting Righteouſneſs, an everlaſting Inheritance. Here is a Depth to dive forever into. O poor mortal that would be happy for ever! All Things that Chriſt hath to give are everlaſting and eternal Things, becauſe all Things that the Father hath are his.

IV. Fourth Thing propoſed was to ſhew why all Things that the Father hath are the Things of Chriſt, or wherein appears the Beauty of this Diſpoſure of all Things.

1. Herein appears Beauty and Wiſdom, that the *Right* and *Property* of no Party is loſt or alienated. When Chriſts ſays, *All Things that the Father hath are mine*, the Father's Right is not alienated. When among Men an Inheritance is conveyed from one to another, then the Conveyer denudes himſelf of his Right, and the other only can ſay, *All is mine:* But it is not ſo here; when Chriſt ſays, *All Things that the Father hath are mine*, he grants that God the Father hath all Things, and yet he aſſerts his own Title and Poſſeſſion alſo, they are all mine: Yea, when God gives Chriſt and all Things to us, he ſtill keeps his Right to all that he gives, 1 *Cor.* 3. laſt. *All Things are yours, and ye are Chriſt's, and Chriſt is God's.* Thus what the Father gives into Chriſt's Hand remains ſtill in the Father's Hand, *John* 10. 28, 29, 30. *And I give unto them eternal Life, and they ſhall never periſh, neither ſhall any Man pluck them out of my Hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's Hand. I and my Father are one.*

2. Here-

2. Herein appears Beauty and Wiſdom, namely, in the *Fitneſs* of the great Truſtee to whom all Things that the Father hath are committed, that he who is the Centre of the glorious Trinity (ſo to ſpeak) the middle Perſon ſhould be the Centre of all Things. O how fit is it that all Things ſhould move toward their Centre, and meet there! that he ſhould be the Mediator betwixt God and Man, the centrical Place of Meeting, where God and Man might have all Things common betwixt them, and *that he might gather together in one all Things in Chriſt, both which are in Heaven, and which are on Earth, even in him*, Eph. 1. 10. All Things, good and bad, may be ſaid to be given to Chriſt's Managment: All good Things are put in his Hand to be ſecured, and all bad Things put under his Feet to be over-ruled for the Glory of God, and the good of his People. None but Chriſt was capable of of ſuch a Truſt, no mere Creature among Men or Angels were able to bear this Glory. It is he that ſhall build the Temple of the Lord, and bear the Glory, *Zech.* 6. 13. None but he was capable to be the general Receiver of all Things that the Father hath, and the Diſpoſer and Diſpenſer of all Things.

3. Herein appears Beauty and Wiſdom, that in this Diſpenſation the *Pleaſure* of all Parties is conſulted; even the Pleaſure of all the Perſons of the glorious Trinity, *Col.* 1. 19. *It pleaſed the Father that in him all Fulneſs ſhould dwell.* The Word *Father* there is a Supplement, and not in the Original, therefore this Work of repoſing all Things, all Fulneſs in Chriſt may be looked upon as not only the Work of the Father, but the Work of the whole glorious Trinity; it pleaſed the Father, Son, and Holy Ghoſt, that in Chriſt as Mediator, all Fulneſs ſhould dwell; the Father propoſed, the Son accepted, the Holy Ghoſt conſented, that in him all Ful-

Fulneſs ſhould dwell; this was done with rapturous Pleaſure. It pleaſed the Father to propoſe it, for he ſays, *I have laid Help upon one that is mighty:* And, *this is my beloved Son, in whom I am well pleaſed.* It pleaſed the Son to accept, for he ſays, *Lo! I come; in the Volume of thy Book it is written of me, I delight to do thy Will, O my God!* It pleaſed the Holy Ghoſt to conſent, for he reſted upon Chriſt, and furniſhed him for all his Work, *The Spirit of the Lord God is upon me, for he hath anointed me,* Iſa. 61. 1. This unſpeakable pleaſure is expreſſed, Iſa. 42. 1. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth,* &c. Alſo, *Prov.* 8. 30, *&c.* As God conſulted his own Pleaſure herein, ſo the Pleaſure of all the redeemed, whoſe Eyes are opened to ſee the Glory of this Method of Salvation, how does it fill them with Joy unſpeakable and full of Glory, that in Chriſt they have all Things?

4. Herein appears Beauty and Wiſdom, that in this Diſpenſation the *Credit* and *Honour* of all concerned is conſulted; for,

(1.) Here God hath conſulted the Credit and Honour of his own *Majeſty* and *Greatneſs*, in putting all Things in the Hand of a ſecond *Adam*, and not tranſacting any more with Man immediately in his own Perſon now when turned a Rebel to his Crown and Dignity, but tranſacting immediately with Chriſt, a Perſon of equal Dignity with himſelf, and giving out all Things thro' him to us. Thus we are taught to keep at a due Diſtance from this infinitely glorious Sovereign, and to come and receive Bleſſings, not immdiately from God, but by the Hand of Chriſt the Mediator, who ſaith, *I am the Way: No Man cometh to the Father but by me.*

(2.) He conſulted the Credit of his *Name*, and of all his other *glorious Excellencies*: The Credit of his *broken Law*, how it might not only be fulfilled, but

but magnified to the utmoſt: The Credit of his *offended Juſtice*, how it might be not only ſatisfied, but glorified to the higheſt. Why, infinite Wiſdom knew that there was nothing that the violated Law or injured Attributes of God could demand for the Reparation of their Honour, but what the Sinner's Surety, having all Things, could anſwer with Eaſe and to infinite Satisfaction. The Creditor well knew that the Surety was not only creditable, but reſponſable and able to pay all the Debt, mighty to ſave, mighty to ſatisfy, mighty to give all the infinite Satisfaction demanded, inſomuch, that Mercy to Sinners vents without Prejudice to Juſtice, and the Attributes of God ſeemingly inconſiſtent, harmoniouſly meet in Chriſt, Mercy and Truth met together, Righteouſneſs and Peace kiſs'd each other, whereupon God pardons and juſtifies, ſo as not only to be merciful, but even juſt in juſtifying the ungodly, *&c.*

(3.) He hath herein conſulted the Credit of his Son *Chriſt Jeſus*, who thus is honoured with a Name above every Name, all Things being his, not only to furniſh him for his mediatorial Service, but alſo to reward him for it, *Phil.* 2. 9. Becauſe *he became obedient to Death even the Death of the Croſs, wherefore God hath highly exalted him, and given him a Name which is above every Name.* He is honoured with a goodly Train, a throng Court of Supplicants, all Things that the Father hath being his, that the gathering of the People might be to him for Supply, and that Revenues of Praiſe might be given him to Eternity. Yea,

(4.) Herein is conſulted the Credit as well as the Profit of all the *Redeemed*. God never honoured the Church and People of God, nor advanced them to a higher Dignity, than by making over to Chriſt an univerſal Plenitude as Head of the Body the Church; and every Believer may ſay, my Head,

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my Husband, my Lord hath all Things that the Father hath, and this is the Honour of all the Saints, they have all Things in Christ, and he is *made of God unto them, Wisdom, Righteousness, Sanctification, Redemption*, and all Things, that he that glorieth may glory in him.

V. Fifth and last Thing proposed, was, to make Application. If it be so, that our Lord Jesus Christ as Mediator, is possessed of all Things that the Father hath: Then hence,

1. It is most native to infer, what our Lord Jesus himself demonstrates by it, namely, that there is good Reason why the Holy Spirit by taking and shewing the Things of Christ does glorify him, even because, all Things that the Father hath are his. The Things of Christ are glorious Things, why? (1.) They are the Things of the Father, the Things of God. Yea, (2.) They are all Things, nothing is wanting in our Lord Jesus Christ. (3.) They are all Things that the Father actually hath, they are actually his. They are all mine, saith Christ, and therefore when the Spirit takes of mine and shews it to you, it cannot but glorify me and shew my Glory, because if the Things of the Father be glorious Things, then mine are so, for all Things that the Father hath are mine. It is remarkable in the Context, that every Thing here that the Spirit is said to do when he comes to enlighten the World, is done by a demonstrative Light, and by an evident clear Demonstration; when *he shall convince the World of Sin:* How does he it? Even by this Demonstration, *Because they believe not in me*, this will above all Things discover and demonstrate the World's Sin and Enmity against God, when he convinceth them of Unbelief, or of their not believing in me, but rejecting this greatest Instance of divine Love. He *will convince of Righ-*

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teouſneſs, How? Even by this Demonſtration, that *I have gone to the Father*, for this ſhews that God is well pleaſed with this Righteouſneſs of mine, otherwiſe I would not have been received thus into the Father's Embraces, and to ſit in the midſt of the Throne. He *will convince of Judgment*, How? Even by this Demonſtration, *that the Prince of this World is judged*, I have by Death deſtroyed him that had the Power over Death, and execute Judgment in Perſon upon Enemies, therefore Judgment ſhall be brought forth into Victory in behalf of all his People. And now again, He *ſhall glorify me*, ſays Chriſt, How? and by what Demonſtration? Why, He *ſhall take of mine and ſhew it to you*. Well, how will this demonſtrate my Glory? Why, the Argument ſhineth with demonſtrative Light, *All Things that the Father hath are mine, therefore ſaid I unto you, he ſhall receive of mine and ſhew it unto you*; where our Lord by doubling the Expreſſion, declares what Way the Spirit demonſtrates his Glory, for whenever the Spirit takes and ſhews any Thing of Chriſt to us, then he lets in a Ray and Beam of the Father's Glory, becauſe all Things that the Father hath are mine, and mine are his, therefore it is impoſſible when he ſhews my Glory and glorifies me, but the Glory of God the Father muſt ſhine in with it.

2. If all the Things the Father hath are his, then the Father's Spirit is his. He is God equal with the Father, and the Spirit of God is the Spirit of Chriſt, and the Spirit of Chriſt is the Spirit of God. The Father's Spirit is his, not only naturally as God, but donatively as Mediator, and he hath the giving of the Spirit unto Men in his Power, for, *when he aſcended upon high, he led Captivity captive, and received Gifts for Men; and he gave Gifts to Men*, Eph. 4. 8. and he ſtill hath the giving of the Spirit in his Hand. The Father ſays, *I have*

put my Spirit upon him, and he ſhall bring forth Judgment to the Gentiles, he ſhall bring forth Judgment unto Truth, and ſet Judgment in the Earth, and the Iſles ſhall wait for his Law, Iſa. 42. 1, 3, 4. Hence he ſays, *The Spirit of the Lord God is upon me, for he hath anointed me:* And he having received Gifts for Men even for the rebellious; ſee by what Authority we go about ſuch ſolemn Work, and execute our miniſterial Service, why? All the Gifts and Graces of the Father's Spirit are his to be communicated to us, and therefore, as he had Power and Authority to promiſe the Spirit, ſaying, *If I go, I will ſend him, and he ſhall glorify me, for he ſhall receive of mine, and ſhew it unto you*; ſo he hath Power and Authority to accompliſh his Promiſe. His Power is equally the ſame this Day, as it was when he firſt gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the Work of the Miniſtry, for the edifying of the Body of Chriſt; and I hope he is to this Day, giving and ſealing our Commiſſion; for he that ſaid, *All Things that the Father hath are mine*, and *all Power in Heaven and Earth is given unto me*, ſaid with the ſame Breath, *Go ye therefore and teach all Nations, and lo I am with you always.* It is therefore in his Name, that ſays, *All Things that the Father hath are mine*, and in his Authority, we execute this Commiſſion; and who are the Men upon Earth, or Angels in Heaven, that dare take upon them, to ſay it is unlawful, or dare upon any new Pretences, and new Inventions of their own Head, aſſume the Power of counteracting his Orders? No Power or Authority did our Lord ever give to the eminent Apoſtles themſelves, but what was for Edification and not for Deſtruction; and what a humbling and aſtoniſhing Providence is it, that any who bear the Name of Saints and Servants of Chriſt, ſhould be left

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of God to ſuch amazing Madneſs and Diſtraction, as to aſſume to themſelves a Power for Deſtruction, a Power to commit Sacrilege and Robbery upon the ſacred Offices of Miniſters and Elders, a Power of ſhutting the Door that he hath opened? who alone hath Authority to open and ſhut, and who alone can ſay, *I have the Key of the Houſe of* David *that openeth and none ſhutteth*; of theſe Keys, the Keys of the Kingdom of Heaven, no Man can ſay, they are mine to give and take; yea, no Angel dare ſay, they are mine, but Glory, Glory to him whoſe Prerogative alone it is to ſay, *All Things that the Father hath are mine.* As to the dear Brethren that are left to arrogate ſuch unlawful Power to themſelves, the worſt Thing I ſhall ſay of them, is, in the Spirit of Meekneſs, what Chriſt ſaid once to his Diſciples, *They know not what Spirit they are of.* But, to return to what I was ſaying, the Spirit of Chriſt is the Father's Spirit, and indeed a fatherly and friendly, not a furious nor violent Spirit, *Thus ſaith the Lord, Fury is not in me*; and it is by this Spirit he ſeals the Commiſſion that he gives to the Goſpel Miniſter; we read, *John* 20. 22. that *the Lord Jeſus breathed on his Diſciples, and ſaid to them, receive ye the Holy Ghoſt.* We pretend to no new Revelation of the Spirit, or ſuch extraordinary Effuſions thereof as the Apoſtles had, but yet what we have heard and ſeen, we may declare unto you, that you may have Fellowſhip with us in the ſame Spirit. I hope I can ſay, even ſince the Time I began to think upon this Text, that now and then, the Lord hath breath'd upon my Soul, and may I not hope, ſince I began to ſpeak upon it, he hath been breathing upon you? yea, what do I know, but he is breathing upon ſome here, and ſaying, *Receive ye the Holy Ghoſt?* for, as all Things that the Father hath are mine, ſo all the Gifts and Graces and Influences of the Father's Spirit are

mine, to give out to you; therefore, *Receive ye the Holy Ghoſt*; and ſo far as this takes Place in any Meaſure, ſo far is he ſealing our Miniſtry, let Men tear it and trample on it at their Peril.

3. See wherein it is, that the real perſonal Glory of Chriſt as Mediator lies, and what is requiſite for his declarative Glory. His perſonal Glory lies in this, that all Things that the Father hath are his, and that this Glory may be declared, he maniſeſts theſe Things, and communicates them by his Spirit. It is not poſſible he can keep all theſe Things to himſelf, and give out nothing: No, it ſtands upon his Honour and Credit as Mediator, and the Church's Treaſurer, to give out of that Treaſure of Grace and Fulneſs that is laid up in him for our behoof. Here is a Door of Hope for Sinners, that Chriſt as a faithful Truſtee muſt give out of his Grace to make his People willing, and to bring them to himſelf, *John* 10. 16. *Other Sheep I have that are not of this Fold, theſe* Gentiles, as well as Jews, *I muſt bring, and they ſhall hear my Voice*, them I muſt bring. We are told, *John* 4. 4. *He muſt needs go through Samaria*, why, ſo what End? It was even to give out of his Grace to a poor Harlot, a vile ſinful Woman there; even ſo, I hope, he muſt needs go through this Congregation to day, to give out of that Store of all Things, and of all Fulneſs, which he hath for the Sake of ſome poor vile Sinner here. As there was a bleſſed Neceſſity for his Suffering at *Jeruſalem*, yea, *Luke* 24. 26. *Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory?* even ſo there is a bleſſed Neceſſity for his applying the Virtue of his Death and Sufferings, by pouring out of his Spirit, and communicating of his Fulneſs. The Context here ſhews, that his Glory and Honour ſtands upon this, and his Father's Glory too, that the Spirit be ſent to ſhew his Treaſures, which are

both

both the Father's and his. Christ is not proud of his Treasures; see how high and yet how humble our Lord Jesus is, so as not to think it below him to stoop and distribute thereof among poor Beggars. Unbelief says, O will he ever stoop down and wash such a Leper as I, when he is so eminently and so infinitely glorious as to have all Things that the Father hath? Yea, but his Grandeur and Glory does not make him disdainful and lordly, *John* 13. 3. ver. and downward, *Jesus knowing that all Things were given him, he stoop'd down and wash'd his Disciples Feet.* O Sirs, it is strange! Man that hath nothing is most proud, but he that hath all Things is most humble, and because he is so highly exalted, therefore he stoops to wash polluted Sinners, saying, *If I wash thee not, thou hast no Part in me.* He is exalted for this very End, to pardon and purge guilty polluted Sinners, *Acts* 5. 31. *Him hath God exalted to be a Prince and a Saviour, to give Repentance and Remission of Sins to Israel.* It is no Disparagement to his exalted State for him to stoop down and wash your Feet, and wash your Heart: And this is the Way he washeth, by giving Pardon and Repentance. He knows, the lower he stoops, the higher will he be honoured in the Hearts of his People. Do you think the less of him, O Believer, that he stoops and condescends to wash you? No, you think the higher of him. Oh Sinner, do not through Unbelief think him too high to look down towards you; nay, the higher he is, the lower doth he stoop; and therefore, the higher you conceive he is, the more Hope you may conceive of his Pity and Favour towards you; and the more divine Store you see he hath, the more let your Expectation arise, for Faith hath the more Footing.

4. Hence, see how the infinite Wisdom of God hath outwitted the Policy of the Devil, the old Serpent, in robbing the first *Adam* of all his Stock, and

and thereby thinking to deſtroy all Mankind; but behold, the ſecond *Adam* appears with a Stock incomparably greater than that which the firſt *Adam* loſt! It was a diſmal Thing to hear ſuch ſad News upon the Breach and Violation of the old Covenant; behold all Things that Man had are loſt! But Chriſt the new Covenant Head comes in with glad News, behold all Things that God hath are mine! O happy Change of *Adams!* Happy Change of Covenants, and Covenant Heads! O what a well furniſhed Saviour is here! all Things are mine. And O how well is it ſecured in the Hands both of the Father and of the Son, for all Things that the Father hath are mine! and O how fully and divinely glorious is the Treaſure! what more full and extenſive than *all Things*, and what more divine than all the *Things of God?* Theſe glorious Things, that could never have been ſeen otherwiſe, even all the Glory of God, to be ſeen in the Face and Perſon of Chriſt who is the Father's Repreſentative, not in ſome Things, but in all Things; here is all the Glory of God repreſented, 2 *Cor.* 3. *ult.*

5. Hence, ſee what a great Want it is, to want Chriſt, for then they want all Things. O! the miſerable Caſe of the wicked, ungodly, Chriſtleſs World, they are curſed in the Want of all Things: They want all Things that God hath, while they are without Chriſt; without him Ordinances are nothing but an empty Shell; the ſacramental Supper without Chriſt is but an empty Table; Sermons without Chriſt are but an empty Sound; Heaven without Chriſt would be but Darkneſs, and if the Lamb were not the Light of the Place. But on the other Hand, what a great Thing muſt it be to have Chriſt? for they that have him, have all Things, *Rom.* 8. 31. When God gives Chriſt he cannot but with him freely give us all Things, all Things that Chriſt hath, and all Things that the Father hath.

O how happy are Believers, all Things are yours, for ye are Chriſt's, and Chriſt is God's; you have Wiſdom, Righteouſneſs, Sanctification and Redemption, and all Things in Chriſt; it is eaſy with Chriſt to ſupply all your Needs, and to give you *All-ſufficiency in all Things*, 2 *Cor.* 9. 8. O what a well furniſhed Table is the Lord's Table, when the Lord himſelf is preſented upon it? There is an overflowing Ocean of all Good in Chriſt for Sinners, infinitely exceeding all our Sins and all our Wants; it is Unbelief that does diminiſh and limit the Fulneſs of Chriſt; it reveals a Multitude of Sins and Wants, but it conceals and overlooks the Treaſure of Grace and Fulneſs of all Things that are in Chriſt. But, paſſing other Inferences at preſent,

6. Hence, ſee the Duty of all poor and needy Sinners, and where they ought to go for Supply, and for a Share of all Things they need; and what a broad Foundation for Faith is here. God in Chriſt is the Fountain of living Waters, God the Father hath all Things; but how ſhall we come at them? Why, ſays Chriſt, come to me, for they are all mine, mine to give out, mine to diſtribute among poor needy Sinners. Here is enough both to excite and direct your Faith.

Firſt, To move and excite Faith, O may the Spirit come for this End. See that whatever you can object here is anſwered. (1.) Do you think with yourſelf, Ah! I am univerſally deſtitute, I have nothing? Well, but here is all Things, and they are all mine, ſays Chriſt, therefore come to me. But, (2.) Do you think that God is diſpleaſed with you becauſe of your Sin, and that the Father of Chriſt hath no Favour for you? Nay, but the Fulneſs here exhibited, is the Fulneſs of God the Father, even all the Things that the Father hath. But, (3.) Do you think, O the Father is far away from

from me! how can I have all Things that the Father hath? It is answered, They are all laid up in the Hands of a near Friend and Kinsman; they are all mine, says Christ, for your Use. But, (4.) Do you think, alas! I hear of these glorious Things, but I do not apprehend them; I am blind and in the dark, so as I cannot see any of these all Things that Christ and his Father hath? Well, but, says Christ, my Spirit is at Hand to receive of mine and shew it unto you, and thus to glorify me: He would not glorify me if he did not shew it unto you. But now, in so far as he is shewing it to you, he is glorifying me, by making me appear glorious to you, more glorious than all the Mountains of Prey.

The Spirit shews this Glory of Christ just in this Glass of the Word, 2 *Cor.* 3. and last. And if he be shewing it to you, surely you must be moved to believe with Application, that when Christ hath so much you shall not want, and that he hath enough to spare unto you. Is it possible to believe his immense Fulness, and that he hath all Things, and yet hath nothing to spare for you? Nay, let Faith say it is for me, for me. He received Gifts for Men, even for the rebellious: O! as the Fulness of the Godhead is in him, so if there were ten thousand Millions of Worlds, Christ could not be pinched to supply all their Wants. Here is the Well of Life, but who knows how deep it is to the Bottom? The due Consideration of this, might provoke all the World to come and draw Water out of this Well of Salvation with Joy, this Fountain opened for you.

Secondly, To direct your Faith, in and by the same Topicks that are here before you in the Text,

(1.) Remember where all Things are to be had, and that therefore if you would believe you must mind, that Faith to believe in the Son of God is to be had where all other Things are. Faith is the

Gift

Gift of God, and Christ is the Author of Faith; therefore ſeek not to bring Faith out of your own Bowels; for as Faith comes by hearing, ſo nothing but the Power of God can produce it effectually, that is, by the Goſpel's coming, not in Word only, but in Power, and in the Holy Ghoſt. This Power works ſecretly and ſilently upon the Heart in hearing, when, may be, the Perſon little knows that it is the Power of God that is dealing with his Heart, when yet, while the Spirit is in the Word ſhewing the Things of Chriſt, there may be a Heart-beating towards him, a Heart-bleeding, a Heart-burſting, a Heart-burning towards him; and, may be, the Heart that was hard like a Rock, now melting like Water before the Lord; yea, under this drawing Power of the Spirit, there may be a Heart-panting after the Lord, and yet the poor Soul, may be, does not know that the Power of God is preſent. This Faith cometh not by working or doing, or forcing yourſelves up to ſome ſtrong actings, but it comes by hearing: The Actings of Faith come by hearing of the Object of Faith preſented in the Word, and by hearing what the Spirit ſays of his Glory.

Why then do you ſtand poring upon your want of Power to act Faith, as if you were to pull it out of your own Breaſt? You will be nearer to your Purpoſe if you pore upon the Object of Faith, wherein all Things are. The Soul in believing conſiders not, what can I do, but what can Chriſt do; not, what have I in me, but what hath Chriſt in him: It is taken up with nothing but Chriſt, and it is the beſt Act of Faith that loſes itſelf, and is ſwallowed up in his Fulneſs. A

(2.) Direction to your Faith. Let the Claim of Right that Chriſt hath to all Things that the Father hath, be your Claim. Chriſt is the firſt Receiver of all Things from the Father, and we can receive nothing but thro' his Hand. We have no

Claim to any Thing that the Father hath, but in him whom the Father loveth, and to whom he hath given all Things; they muſt be his before they can be ours. All is mine firſt, ſays Chriſt, before ever you can ſhare, and they are mine that they may be yours: My Mediatorial Right to them is on your Account; his Love lights upon me, that it may light upon you; his Bleſſing lights upon me, that it may light on you; his Spirit is given to me, and put upon me, that it may be put upon you; his Fulneſs dwelleth in me, that out of my Fulneſs ye may receive, and Grace for Grace; his Promiſe lights upon me, that it may be accompliſhed to you; ſee *Pſal.* 2. 9. *Rev.* 2. 27. Therefore let your Claim of Right to any Thing the Father hath be grounded on my Right, for *all Things that the Father hath are mine.* He is your God becauſe he is my God, and your Father becauſe he is my Father, he is yours becauſe he is mine, and all Things the Father hath are yours, becauſe they are mine; *All Things are yours, for ye are Chriſt's, and Chriſt is God's:* God's Kindneſs towards us is only through Chriſt, *Eph.* 2. 7. We are bleſſed with all ſpiritual Bleſſings only in Chriſt, *Eph.* 1. 3. and accepted only in the Beloved, Ver. 6. A

(3.) Direction to your Faith is, O let Faith take the Teſtimony of Chriſt out of his own Mouth concerning his own Glory, which is here wrapped into the very midſt of the Father's Glory! *All Things that the Father hath are mine.* Chriſt the Mediator is the Speaker here, and as he tells to his Father's Praiſe and Honour, that all Things he hath for us are originally the Father's, even that God, who *ſo loved the World, as to give his only begotten Son,* &c. So he proclaims his own Glory that he hath from the Father, *All Things that the Father hath are mine.* We need not commend Chriſt to you, as if we could ſay more than he ſays himſelf; there

there is ten thouſand Times more in this very Word than Men or Angels can tell; therefore, O hear his Commendation out of his own Mouth, *All Things that the Father hath are mine.* He ſays elſewhere, *Come to me, and I will give you Reſt.* Why? what Reſt? what Happineſs? what good Things? Even all Things that the Father hath, they are put in my Hand to give: Chriſt himſelf is here the Preacher, commending himſelf, and offering himſelf. O! is there none here hearkening to him, and ſaying, O! *it is the Voice of my Beloved, behold he cometh ſkipping on the Mountains, and leaping on the Hills?* It is the Voice of my Beloved, ſaying, *Riſe, my Love, my fair one, and come away; for lo the Winter is paſt, the Rain is over and gone.* The heavy Shower of the Father's Wrath for your Sins lighted on my Head, and now all the Treaſures of the Father's Grace and Love are put into my Hand, and will you not come to me? Riſe, my Love, my fair one, you ſhall be fair in my Sight, though in yourſelf a vile Monſter, and black like Hell, by lying among the Pots of Sin and Guilt, yet riſe at my Call, let your Heart riſe, let your Soul riſe, *Riſe, my Love, my fair one, and come away: All Things are ready, come to the Marriage.* If you mind to come to the Marriage Supper, come firſt to the Marriage. All Things are ready for you, whatever you want, Pardon, and Peace, and Grace, and Glory, and every good Thing; *All Things that the Father hath are mine;* and, *I that ſpeak unto you am he;* and, *to you, O Men! do I call, my Voice is to the Sons of Men: If any Man thirſt let him come to me and drink:* Come and drink abundantly of all Things that your Souls ſtand in need of, only come to me and then drink. The Father hath put the Cup of Salvation in my Hand, come then and take a large Draught of Wiſdom, Righteouſneſs, Sanctification, Redemption, and all Things that the eternal

God hath; for, *all Things that the Father hath are mine.* A large Draught of the Spirit is to be had here. See *John* 7. 37. A

(4.) Direction I offer to your Faith is, O! would you take this Teſtimony of Chriſt? then receive it in the Demonſtration of the Spirit, who is come to glorify Chriſt. Look for the anointing that teaches all Things: The Spirit takes and ſhews them to you. All the glorious Things that are ſpoken of Chriſt will be taſtleſs till the Spirit give you a Reliſh of them. But, Oh! have you not now Ground to expect the Spirit, when he that hath all Things that the Father hath, and hath the ſame Spirit that the Father hath, hath ſaid, *He ſhall come, he ſhall glorify me, he ſhall receive of mine, and ſhew it unto you*; and again, *He ſhall receive of mine, and ſhew it unto you?* And, O! is he not this Day ſhewing you, that the the Things of God are the Things of Chriſt, and the Things of Chriſt the Things of God? Yea, ſo far as he hath ſhewn you that all Things that the Father hath are Chriſt's, ſo far hath he glorified Chriſt, and made all the Glory of God to appear in his Face. If you have heard what Chriſt ſays of himſelf, you have heard what the Spirit ſays: And, O! the Voice of the Turtle agrees in one with the Voice of Chriſt. This is the the Turtle Dove that reſts upon Chriſt, and when the Voice of this Turtle is heard, it is another Argument by which Chriſt courts his Bride, *Song* 2. *Riſe, my Love, my fair one, and come away; the Voice of the Turtle is heard in our Land.* The Voice of the Turtle is again heard in *Dunfermline*; the Spirit is come to glorify Chriſt, by making the Words of Chriſt ſound in our Ears, *All Things that the Father hath are mine.*

Queſtion, *How ſhall I know if I have believed what Chriſt here ſays, and what the Spirit ſhews, for I think I am yet brutiſh in my Knowledge, I think*

I know

I know nothing of this myſterious Glory, how all Things that the Father hath are his. I think I have no right Notion or Underſtanding herein?

In *Anſwer* hereto, read and conſider *Jeremiah* 24. 7. *I will give them an Heart to know me, that I am the Lord; and I will be their God, and they ſhall be my People; for they ſhall return to me with their whole Heart.* Whence you may ſee, that the Promiſe is not here of a *Head Knowledge*, but a *Heart Knowledge*; for many learned Heads, that have had very high Notions, and lofty Speculations, are lying in the Bottom of Hell: But tho' you have not a *Head* to know, yet have you got a *Heart* to know the Lord, a Heart-Deſire to know him, ſuch as many learned Rabbies never had? And tho' you cannot boaſt of knowing *what a Lord* he is, for his Glory is infinitely great above the Language of Men and Angels, yet have you got a Heart to know *that he is the Lord?* Not *what* he is, but *that* he is the Lord, that he is *the Lord of Lords, and King of Kings*: That he is ſuch a Lord as commands your Heart, and is drawing your Heart to him, and away from all your Luſts and Idols, ſo as you are returning to him with the whole Heart. Then he is ſo far enlightening your Minds in the Knowledge of his Glory, in having all Things that the Father hath, as to be giving you what is vaſtly better than a Head to know, even a Heart to know him that he is the Lord, a Heart burning Deſire to know him; yea, ſays he, I give you a Heart to know me, that I am the Lord, that I am thy Lord, therefore worſhip thou me, for all Things that the Father hath are mine, all his Power and Glory, Dominion and Authority is mine, and all his Treaſures and unſearchable Riches are mine, and now that thou haſt got a Heart to know me, thou art mine too. I have given thee a Heart to know me, to love, and fear, and adore me: You never had ſuch a

Heart

Heart by Nature, it was a Heart full of Enmity against me, and my Father too, but yet my Father had a Heart toward thee, a Heart-Love to thee, and as all Things that he hath are mine, ſo his Heart-Love is mine, and he gave it to me, that I might give it to you, and declare it by my Spirit, and I open his Heart to thee in his own Words, *I have loved thee with an everlaſting Love, and with Loving-kindneſs have I drawn thee.*

Tell me, Soul, doſt thou now believe, and in a Way of believing, welcome the Father's *Sent*, ſaying, *Bleſſed is he that cometh in the Name of the Lord*, and that cometh loaden with all ſpiritual Bleſſings, yea, with all Things that the Father hath? And doſt thou welcome the Comforter that is ſent to glorify Chriſt, by taking of his Things and ſhewing them to you, and making the Light of the Knowledge of the Glory of God ſhine into your Hearts? Then ſurely our glorious Lord is welcoming you to his Table, ſaying, *Riſe, my Love, my fair one, and come away*, whatever be your Wants, my Father hath let me want for nothing. Do you want Life, or Light, or Strength, or Pardon, or Grace? Let all your Wants be upon me, for, *All Things that the Father hath are mine.*

END *of the* SERMON.

DIS-

DISCOURSE at *Fencing* the TABLES.

WE are now to ſet about the Work of commemorating the Love of Chriſt, in giving himſelf a Sacrifice to ſatisfy Juſtice for our Sins, and to remember the Love of God in Chriſt, in whom is treaſured up all Things that the Father hath to diſpenſe to poor Sinners. Here is a Feaſt of fat Things for us, but tho' it be preſented on the Goſpel Table to all Sinners that hear the Goſpel, yet it is preſented on the Communion Table, only to Believers and Friends, who alone are capable of Communion with him in all theſe Things which the Father hath intruſted him with.

Therefore I muſt debar Enemies, who evidence themſelves to be ſo by their continuing to be impenitent Breakers of God's Commands, *&c.*

But, on the other Hand, I do, in the ſame Name and Authority, invite to the Table of the Lord, all Believers, and Lovers of our Lord Jeſus Chriſt, even tho' they have been formerly of the Black Catalogue I have mentioned, if, upon a View of the Glory of Chriſt, they are brought to abhor themſelves, and repent in Duſt and in Aſhes. All who are brought to believe, that all Things the Father hath are Chriſt's, and to be joyfully content that they ſhould be humbled to nothing, and that Chriſt ſhould be all Things to them; and particularly as made of God to them, Wiſdom, Righteouſneſs, Sanctification, and Redemption: Are you taking with your Name, *Folly*, and *Guilt*, and *Sin*, and *Miſery*, and yet would fain give Chriſt the Honour of his Name, as made of God to you theſe oppoſite

Re-

Remedies, *Wiſdom* and *Righteouſneſs*, and *Sanctification* and *Redemption?* Are you taking with your vile Name, ſaying, *Truth, Lord, I am a Dog*, yet with the Dogs, wanting to eat of the Crumbs that fall from the Maſter's Table? Are you taking with your Name, *Nothing, Nothing?* Saying, I am Nothing but Sin, I have Nothing but Sin, I can do Nothing but Sin, I deſerve Nothing but Hell and Wrath; and yet for all this, my Heart leaps within me for Joy to think of Chriſt's being all Things for me, and having all Things that the Father hath. Are you content to be Nothing, that Chriſt may be all Things to you? and to be worſe than Nothing, that Chriſt may be better than all Things to you? Is that the Frame of Soul you are in, or have been in this Day? Then, O come to his Table, and ſhare of all Things that he hath.

Have you got the Faith of this glorious Truth that proceeded out of the Mouth of Chriſt, *All Things that the Father hath are mine*, and have you therein ſeen his Glory? If ſo then, (1.) You have ſeen the Glory of Chriſt as the Glory of the only begotten of the Father full of Grace and Truth: And hence, (2.) You have ſeen Chriſt's Treaſure to be very great and extenſive, no leſs than all Things that can render you happy for ever. (3.) You have ſeen the Store and Treaſure he hath to be divine and excellent Things, to be the Things of God the Father. (4.) You have ſeen Chriſt's Intereſt and the Father's twiſted together, and hence have ſeen the Things of Chriſt to be the Things of God, and the Things of God to be the Things of Chriſt; the Blood of Chriſt to be the Blood of God; the Righteouſneſs of Chriſt to be the Righteouſneſs of God; the Words of Chriſt to be the Words of God, and the Fulneſs of Chriſt to be the Fulneſs of God. (5.) You have ſeen that though you have nothing, yet he hath enough to

ſpare

ſpare for you, that in your Father's Houſe there is Bread enough and to ſpare. If you thought there was nothing to ſpare for you, it would flow from this unbelieving Thought, that there is not Bread enough, Fulneſs enough in Chriſt; for if you believe there is Bread enough in him, then you will believe there is to ſpare alſo: And hence, Have you not ſeen that your preſent, chief, and only Good lies here, and do you boaſt of this as enough, and glory in Chriſt, for, *in him ſhall all the Seed of* Iſrael *be juſtified, and ſhall glory?* (6.) Do you value and highly prize the anointing that teacheth all Things, and highly prize the Spirit's Work in glorifying Chriſt by taking of his and ſhewing it to you? And are you glad of every Glance of his Glory that the Spirit gives you in the Word of Grace, and in ſo far as he gives you a Heart to know him, a Heart's Deſire after him, and a Heart's Delight in him? O have you got ſome Glance of a glorious Trinity in this Text, and of the joint Concern each Perſon thereof hath, according to the diſtinct Oeconomy of the glorious Three-one God, in carrying on this Work of Redemption and Salvation? And are you well pleaſed with this Device as moſt honourable to God, and profitable to you? Hath any Thing like this been formerly or preſently your Heart-raviſhing Exerciſe? Then, O Man, Woman, thou art greatly beloved; Chriſt is here himſelf inviting you to his Table, and ſaying, *Riſe, my Love, my fair One, and come away*, reſting on me for all Things, for, *All Things that the Father hath are mine.*

Discourse at Serving the Tables.

NOW, Believer, you are ſet down to a Feaſt of fat Things, a Feaſt of great and glorious

Things. The Maſter of the Feaſt who is the Matter of it, is ſaying, *All Things that the Father hath are mine*, and they are mine for you, all my Father's Treaſures are mine, and all my Treaſures are for you, and I am ſent of the Father to give all to you, to give his Love to you which he gave to me, ſee *John* 17. 23, 26. I am ſent with the Word of Salvation to you, and am ſent with the Cup of Salvation, and the Bread of Life to you, *Our Lord Jeſus the ſame Night wherein he was betrayed, took Bread*, &c.

Oh! my Friends, remember that as all Things that God hath are Chriſt's, ſo all Things that Chriſt hath are God's. This Bread here ſacramentally repreſenting the broken Body of Chriſt, is the Bread of God, 1 *John* 3 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us*, that Sin and Guilt being expiated, and Juſtice being ſatisfied, a Vent might be made for all Things that the Father had to communicate unto you. *After the ſame Manner alſo after Supper, he took the Cup*, &c.

Now, all Things that God the Father hath, all the Fruits of the Love of God in Chriſt are in this Cup of Bleſſings. You are now getting the Seal of the Covenant of Promiſe, and you may be ſure that the Covenant is well ordered in all Things, ſeeing that all Things the Father hath are his, and committed to his Management; therefore, all Things however heavy and trying, ſhall be well ordered. All his Children ſhall have this to ſay in the Iſſue of all their Troubles, that he hath done all Things well. It is Unbelief that ſays, O this and that, is an ill ordered Providence, an ill ordered Trial. Stay a little, till Faith look up and ſee that Chriſt hath the Management of it, and you will ſee therein infinite Wiſdom and Holineſs, Truth and Faithfulneſs. And in the Faith of all being in Chriſt's Hand by the Father's Appointment, you will have

Ground

Ground to ſay, O well ordered *Temptation*, that hath thus tended to humble me: Well ordered *Tribulation*, that made me ſeek and take Reſt in God only as my hiding Place: Well ordered *Oppreſſion* that I met with, which through Grace made me run to him who is a Refuge for the oppreſſed: Well ordered *Chaſtiſement*, that hath driven me to my heavenly Father: Well ordered *Loſſes* and *Croſſes*, that have contributed to win my Heart, and made Chriſt precious to me: Well ordered *Deſertion*, that imbittered Sin to me, which ſeparated betwixt God and my Soul, and made God's Preſence more precious to me than ever: Well ordered *Victory*, that Sin and Satan got over me, that tended to fill my Soul with holy Revenge againſt Sin; and made me ſet the Power of Heaven againſt the Power of Hell, and the Power of Chriſt againſt the Power of Sin: Well ordered *Diſappointment* I met with at ſuch a Time, that made me know that God is a Sovereign to be waited on, and not limited to my Time: Well ordered *Calumny* and *Reproach* caſt upon my Name, that made me ſeek to have my Name perfumed with the Savour of the Name of Chriſt, which is as Ointment poured forth, and made me ſee how I was honoured to have ſome Conformity to Chriſt, who was moſt innocent, yet moſt reproached; and even to glory in the Croſs of Chriſt, and reckon the Reproach of Chriſt greater Riches than all the Treaſures of *Egypt*, for I have found that when I have been reproached for the Name of Chriſt, the Spirit of God and of Glory hath reſted on me: O well ordered *Providence*, that hath dryed up the Streams of Creature Comforts and worldly Enjoyments, that I might betake myſelf to the Fountain of all Conſolation: Well ordered *Diſpenſation*, that Friends and Brethren turned their Backs upon me, for when all Men forſook me, the Lord ſtood with me, and ſtrengthened me,

and I was not alone, for the Father was with me: O well ordered *Weakneſs* and *Fainting* under ſuch and ſuch a ſhaking and ſinking Providence, that made me run to that Name of the Lord as my ſtrong Tower, the God *that gives Power to the faint, and to him that hath no Might he increaſeth Strength, for the Creator of the Ends of the Earth fainteth not, neither is weary, there is no Searching of his Underſtanding.* The Covenant being well ordered in all Things, makes even the greateſt Extremity to be well ordered, for making the Lord's appearing at ſuch a Time to be the more wonderful and welcome, and all becauſe Chriſt hath all Things that the Father hath, and the ordering of all Providences, and will make all work together for good to them that love him.

You may be ſure, that all Things that God hath promiſed will be accompliſhed, for the Promiſes are all Yea and Amen in Chriſt; you may be ſure, that all Things whatſoever you aſk believingly, you ſhall receive, *John* 14. 13, 14. and, 16. 23.

Here is a never failing Fountain of Joy and Comfort to you, though all Things elſe ſhould fail you, though Fleſh and Heart ſhould fail you, though the good Frame you have ſhould fail you, though Miniſters and People ſhould fail you, yet God will fail you never, for he will be the Strength of your Heart, and your Portion for ever. All Things that you have, and that Creatures have, may fail, becauſe all Fleſh is Graſs, but the all Things that the Father hath cannot fail you, becauſe Chriſt is poſſeſſed of them, he has ſaid, they are all mine.

DISCOURSE after the Solemn WORK.

NOW, O Believer, improve the Doctrine delivered out of Christ's Mouth, saying, *All Things that the Father hath are mine*, and therein see the Glory of the new Covenant Head, and the Superiority of the second *Adam* to the first; we have all Things in the second *Adam* to greater Advantage than ever we could have had if the Stock had remained in the Hands of the first *Adam*. Why, we have all Things in Christ,

1. More *gloriously*, he being the glorious God, the Brightness of the Father's Glory; hence the new Covenant Ministration is said to exceed in Glory, 2 *Cor.* 3. 9. and the Gospel is called, the glorious Gospel, because therein the Glory of God shines more brightly, than ever it did under the Law, or could have done in the first Covenant.

2. In Christ we have all Things more *abundantly*, *John* 10. 10. *He came to give Life, and to give it more abundantly*; he came to give Grace, and to give it more abundantly; he came to give Glory, and to give it more abundantly; he came to give Obedience to the Law more abundantly, even to magnify the Law, to give Satisfaction to Justice more abundantly; to give Satisfaction to all the Attributes of God, more abundantly than could have been done any other Way.

3. In Christ we have all Things more *safely*, all the Stock being so well secured in his Hand, the Bands of Provision being all sealed with his Blood, for all the Promises of God are so many Bonds and Obligations Faith hath to rely upon, they are all

Yea

Yea and Amen in Chriſt Jeſus to the Glory of God, 2 *Cor.* 1. 20.

4. In Chriſt we have all Things more *comfortably*. This is the Comfort as well as the Honour of all the Saints, that now their Store is all lodged in the Hand of the Father's Beloved, and their Beloved, in whom God is well pleaſed, and they are well pleaſed; and that their Supply runs in ſuch a ſweet Channel; for thus *we enjoy in God, through Jeſus Chriſt, by whom we have received the Atonement*, Rom. 5. 11.

5. In Chriſt we have all Things more *wonderfully*, to the Surprize and Admiration of Men and Angels. Chriſt's Name is wonderful to all the rational World that are enlightned in the Knowledge of him; *great is the Myſtery of Godlineſs*, Angels deſire to look into it, and new Scenes of Wonder will open out of this Contrivance of infinite Wiſdom to all Eternity.

6. In Chriſt we have all Things more *durably*, *Pſalm* 89. 2. *I have ſaid, Mercy ſhall be built up for ever.* The Covenant of Grace and Mercy is an everlaſting Covenant, it ſtands faſt in Chriſt. The Covenant of Works was properly betwixt God and Man, like a Bridge over a River, the one End built with firm Stone, the other of fading Clay, and ſo the weak End fell down, and there is no paſſing to Heaven by any ſuch Bridge, by any ſuch Covenant: Such is the *Arminians* Covenant, that makes God's Will one End of it, and Man's Free-will another; but no Wonder that the weak End fall down, and there be no paſſing that Way. But the Covenant of Grace is better ordered and better built; it is made betwixt God and Chriſt, two divine and everlaſting Perſons; therefore, *Mercy ſhall be built up for ever.* If it be aſked, What is our Part of the Covenant? Indeed we make no Part of the Bridge at all, we are only called by Faith to paſs along

along by this Bridge: This Faith is properly no Part of the Bridge itſelf, but a taking the Bridge, when, in a Day of Power, we are perſuaded to take it, that is, to take Chriſt, and receive him, and then to walk in him, and ſo to walk along the Bridge till we come to Heaven, and ſo to live a Life of Faith and Goſpel Obedience.

7. In Chriſt we have all Things more *freely*. As the new Covenant Bridge is firm, ſo it is free to all Paſſengers. At ſome Bridges there is Money to pay before you be allowed to paſs, but there is none here, whoſoever will may come and paſs. But the old Covenant Bridge is ſtill the old Price: It requires more Money, of perſonal Obedience to the Law, than you are able to give it, whereas the new Covenant Bridge is ſuch a free Paſſage, that it requires leſs Money than you are willing to give, *Iſa.* 55. 1, 2, 3. till God, by a Work of Humiliation, let you ſee your empty Purſe, and make you willing to be ſaved by Free grace, and content to be obliged to Chriſt for all Things, and that becauſe all Things that the Father hath are his. You that have a full Purſe, and are rich and increaſed with Goods, and ſtand in need of nothing, valuing yourſelves upon your good Hearts, your good Duties, your good Mints and Meanings, your Priviledges, Performances, and Attainments, you miſtake if you expect Paſſage for your Money by the old Bridge of the Covenant of Works; know, that you and your Money will periſh, that Bridge will fail you; for, *by the Deeds of the Law no Fleſh can be juſtified.* All your Righteouſneſſes are as filthy Rags, you will fall into the Gulf of Wrath. But for you that are poor, miſerable, wretched, blind, and naked, having no Money, no Grace, no good Qualifications that you can ſee, which indeed is the Caſe of all, tho' all have not their Eyes opened to ſee it; here is a good Paſſage to you, free Paſſage,

and

and the poorer you come the welcomer. As Chriſt hath laid himſelf like a Bridge over the Gulf of God's Wrath and terrible Juſtice, over which we may paſs to the Injoyment of God, ſo he hath all Things provided for the pooreſt Paſſenger. Chriſt is the Way to the Father, and there is no Fear of Want of Proviſion for them that take this Way, for all Things that the Father hath are his.

8. In Chriſt we have all Things more *honourably*: And this is the Honour of all the Saints, that Chriſt is their All, and that of God they are in Chriſt Jeſus, who of God alſo is made unto them Wiſdom, and Righteouſneſs, and Sanctification, and Redemption, and all Things. Here is divine Plenty and Variety; for in him as a Prophet they have all Things neceſſary for their Inſtruction and Illumination: In him as a Prieſt, they have all Things neceſſary for their Juſtification: In him as a King, all Things needful for their Sanctification: In him as a Phyſician, they have all Things needful for their Healing: In him as a Surety, they have all Things neceſſary for paying their Debt: In him as a Treaſurer, all Things neceſſary for ſupplying their Wants: In him as a Counſellor, all Things neceſſary for their Direction: In him as a Commander, all Things neceſſary for their Protection: In him as an everlaſting Father, all Things neceſſary for their everlaſting Proviſion. Here indeed is royal Proviſion, and honourable Entertainment. Nothing is wanting where all Things are, and ſurely if you be a Goſpel Believer, who are a hearer of theſe glad Tidings, you will not be ſtanding on diſhonourable Terms with God. It were diſhonourable to a great Man to offer Money for a free Feaſt to which he invites his Gueſts: How diſhonourable to the great God is it to ſtand upon Terms and Conditions with him? He ſtands upon

no

no Terms with us, who have nothing, when he invites us to come and ſhare of all Things freely.

God ſtood upon Terms with the Surety Jeſus Chriſt, Terms honourable to Law and Juſtice: perfect Obedience and complete Satisfaction; but now Chriſt having fulfilled theſe Terms, to the Honour of Law and Juſtice, therefore God ſtands now upon no Terms with the Sinner, but allows him to come freely to him to whom he hath given all Things. This is indeed an honourable Way, more Honour comes to God this Way than any other, and more to the poor Soul that cometh to live upon this glorious and honourable Steward, that ſaith, *all Things that the Father hath are mine.*

Again, Hence let all Believers learn to lay all Things they want over againſt the all Things that Chriſt hath; when you think on your Guiltineſs, look to Chriſt's Righteouſneſs, and lay this over againſt that; when you apprehend your Weakneſs, then apprehend Chriſt's Strength, and lay this over againſt that; when you conſider your Emptineſs, conſider Chriſt's Fulneſs, and lay this over againſt that: Study Chriſt and your Condition together, for if you ſtudy your Condition without ſtudying Chriſt, then you will be full of Deſpair and Diſcouragement: And if you ſtudy Chriſt, without ſtudying your Condition, then you will be apt to be filled with Pride and Preſumption. If you be ignorant, think upon Chriſt as a Prophet; if guilty, now think on Chriſt as a Prieſt; if inſlaved, now ſtudy him as a King: Chriſt hath Titles ſuited to your Condition, therefore lay his Titles and your Condition together. It is remarkable, that all the Epiſtles to the ſeven Churches of *Aſia* begin with ſome Title of Chriſt, ſuited to the Condition of that Church: For Example, His Title to the Church of *Smyrna*, *Rev.* 2. 8. is, *The firſt and the laſt, that was dead and is alive*; why ſo? Be-

cauſe they were to ſuffer hard Things, and were called to be faithful unto Death, and ſo on: He ſhews that he hath Titles ſuited to every Caſe. Thus ſet you his Names and Titles, that ſuit your Condition, juſt over againſt it, and aſſure yourſelves, that Chriſt will make good his Titles that he is cloathed with: If the Title be, *The Lord is my Shepherd*, then I may aſſure myſelf *I ſhall not want*, Pſal. 23. 1. Thus do you; When you find Diſtreſs among the Saints, then remember his Title, *The King of Saints*: When there is Diſorder among the Nations, remember his Title, *The King of Nations*: When you find Darkneſs overſpreading your Souls, remember his Title, *I am the Light of the World*: When you find Death and Deadneſs taking place, remember his Title, *I am the Reſurrection and the Life*: When you are reproached, troubled, and oppreſſed, remember his Title, that he is *a Refuge for the oppreſſed, a Refuge in Time of Trouble, and a preſent Help*. Know, that as Chriſt and the Promiſe is yours in the Goſpel-Offer and Publication, to be believed in, and reſted upon, ſo Chriſt is ſo far yours in Poſſeſſion, as you, thro' Grace, improve him, and reſt upon him; and the Promiſe is ſo far yours in Poſſeſſion, as you improve it, and reſt upon it: Thus you may be poſſeſſed of all Things.

Again, Hence learn how groundleſs the Complaints of Believers are when they complain of Wants. Whatever you want, yet ſtill look to him, and you will ſee you want nothing. Do you ſay, Alas! I want ſuch and ſuch a near *Relation?* Why do you complain as long as you have ſuch a Relation as Chriſt living? Will you ſay, I want a dear *Child?* Is he not better to you than ten Children? Do you want a *Father* as long as your everlaſting Father is to the fore? Yea, here is Comfort enough even in Caſe of parting with all things in the World, you may ſay joyfully, Farewel paſſing Sha-

Shadows and empty Nothings, and welcome Jeſus who hath all Things that the Father hath, and who invites me to the everlaſting Enjoyment thereof. Let no extreme Difficulty diſcourage you, and make you think, O! it is impoſſible Relief can now come: What? are not all Things poſſible to him that hath all Things in his Hand? Yea, all Things are poſſible to him that believeth, and it is poſſible for you to do all Things thro' Chriſt ſtrengthening you, even to overleap the higheſt Walls, to break Bows of Steel in Pieces, and wade thro' the deepeſt Fords in your Way. *What ailed thee, O Sea! that thou fledſt, and thou* Jordan *that thou waſt driven back? Tremble thou Earth at the Preſence of the Lord, at the Preſence of the God of* Jacob.

O Believer! let him that hath all Things the Father hath, be all Things to you: Let him be the All of your *Knowledge*, ſaying with *Paul, I deſire to know nothing but Chriſt, and him crucified:* What, *Paul!* was you not acquaint with the Heathen Poets, and all the Learning of your Age? Well, but *I count all Dung for the Excellency of the Knowledge of Chriſt*; in knowing him I know all Things. Let Chriſt be the All of your *Deſire*, ſaying, *Whom have I in Heaven but thee, and there is none on Earth I deſire beſide thee. One Thing have I deſired of the Lord*, &c. *Pſal.* 27. 4. This is all my Salvation and all my Deſire. Let him be the All of your *Love* and *Delight*: Let him be the All of your *Eſteem*; the All of your *Joy*, the All of your *Gloriation*, the All of your *Life*, and the All of your *Truſt* and *Confidence*.

Again, O Believer! hold your Claim to all Things only in him who hath all Things that the Father hath, and reckon yourſelf ſure of nothing but what you have in him. What Claim have you to the *Promiſes*, but in him in whom they are all Yea, and Amen? What Claim to *Pardon* of Sin,

but only in his Blood? What Claim have you to a *comfortable Life*, but in him who is the Conſolation of *Iſrael?* What Claim to a *happy Death*, but in him who hath the Keys of Hell and of Death? What Claim to a *bleſſed Reſurrection*, but in him who is *the Reſurrection and the Life*, and is *riſen as the firſt Fruits of them that Sleep?* What Claim to *everlaſting Life*, but in him who is the true God and eternal Life? *The Gift of God is eternal Life, thro' Jeſus Chriſt our Lord.* What Claim have you to God as your God and Father, but in him who ſays, *I aſcend to my Father and your Father, to my God and your God?* As a ſound Believer will hold his Claim to all Things only in Chriſt, ſo he will reckon himſelf ſure of nothing but what he hath in Chriſt. What you have in the World, you are not ſure of for a Day nor a Moment: What you have in your own Hand may quickly be loſt, whether they are temporal or ſpiritual Enjoyments; Fleſh, and Heart, and Frames, and Comforts, and all may fail you, but of all Things you have in Chriſt you may well reckon yourſelf ſure, they are as ſafe in his Hand as in the Father's, for he and his Father are one, *John* 10. 28, 29, 30.

The great Promiſe of the new Covenant is, *I will be thy God*: This Promiſe comprehends all Things that God hath to give, and all Things that we need to make us happy for Time and Eternity. But if the Queſtion be, How ſhall this Promiſe be made good to us? We are to remember that this new Covenant Promiſe is made firſt to Chriſt, the Seed of the Woman, ſpoken of, *Gen.* 3. 15. and who is called the Seed of *Abraham*, Gen. 22. 18. *In thy Seed ſhall all the Families of the Earth be bleſſed*; this is diſtinctly explained of Chriſt, *Gal.* 3. 16. *Now to* Abraham, *and his Seed, were the Promiſes made: He ſays not, And to Seeds, as of many, but as of one, and to thy Seed, that is, Chriſt.* Now, the Promiſes be-

being all made to Christ primarily, this Promise, *I will be thy God*, lights first upon him as Mediator, and he claims it, according as it is said, *Psalm* 89. 26. *Thou art my Father, he shall cry, thou art my God alone*: He claimed it when *hanging upon the Cross*, with an, *Eli, Eli, my God, my God*: He claimed it when *mounting to the Throne, I ascend to my Father and your Father, to my God and your God*. It is therefore evident how God becomes our God, according to that Promise, *I will be thy God*, we are to look upon it as a Promise made first to Christ, our glorious Mediator and exalted Head: If it did not belong to him first, it could not belong to us: God and all Things that he hath are his, and in him God and all Things that he hath come to be ours who believe in him, and who believe so as to receive his Testimony that he gives of himself, saying, *All Things that the Father hath are mine.*

But if the next Question be, How are all Things that Christ hath made ours? *Answer*, By Manifestation and Communication, as the Context shews; *All Things that the Father hath are mine*; that is, either, (1.) Mine to give you a Sight of them by Manifestation: Or, (2.) Mine to give you a Share of them by Communication: Or, (3.) Mine to give you both a Sight and Share by manifesting and communicating them: For this End the Spirit shall be sent to glorify me, by receiving of mine and shewing it to you.

Hence see Reason to hearken to Christ's Voice, when he comes to open and discover the Father's Treasures, and dispense them to us. The Father hath said of him, *This is my beloved Son, in whom I am well pleased, hear ye him*: Why then, let us hear what he says; and, (1.) What says he of his Father? *namely, That the Father hath all Things*: Yea, but what is that to us? the Father is not our Redeemer, he did not take on our Nature, he did not

not become our Kinſman: Well, but, (2.) What ſays he of himſelf? *All Things that the Father hath are mine*, and therefore you have a Concern in them, a Relation to them, and a Right to claim them as your own, in him whom the Father hath *given to be a Covenant of the People, the Light of the Gentiles*, and to be *Wiſdom, Righteouſneſs, Sanctification*, and *Redemption*, a *Prophet, Prieſt, King*, and *All* to you.

Our Lord ſpeaks here of all Things the Father hath as his, not *eſſentially*, by Nature, as he is God, for thus he and his Father are one, but *œconomically*, by Office, as he is Mediator, for thus he is the Father's Servant and Commiſſioner, to come and diſcover and diſpenſe all his Treaſures that he hath to give out to us, and that we as Creatures are capable of receiving and enjoying: More particularly when he ſays, *All Things that the Father hath are mine.*

1. He ſays, The Father himſelf is mine; he is my Father, and my God, and this I came to tell you, that in me you may ſee him to be your Father, and your God, and hear him ſaying, as *Jer.* 3. 4. *Wilt thou not from this Time cry unto me, My Father.* It is in Chriſt that he iſſues out that firſt Command, *Thou ſhalt have no other God before me*, but know and acknowledge him to be the Lord your God and Redeemer. Thus, by the Hand of Chriſt, God diſcovers and diſpenſes himſelf to us as our God and Father: This includes all Things elſe that can be ſaid; all Things he hath are mine, becauſe he himſelf is mine; and this Diſcovery opens your Right to him as your God and Father too, becauſe of your Right to me; and you have ſuch a Right to me by Virtue of my being the Father's Gift to you, that you muſt claim me as your own; *God ſo loved the World, that he gave his only begotten Son, that whoſoever believed on him, might not periſh but have everlaſting Life. My Father gives*

you

you the true Bread, to be uſed as your own, and if you reject it, you reject your own Mercy, as the *Jews* did, of whom it is ſaid, *He came to his own, and his own received him not*; and in rejecting him, they reject the Father, and all Things that Chriſt and his Father had to give unto them; when Chriſt ſays, the Father himſelf is my God and Father, then, he diſcovers and diſpenſes to us the Claim we have to the Father as our God and Father; he is mine, and therefore yours who receive me, 1 *Cor.* 3. ult. *All Things are yours, whether* Paul, *or* Apollos, *or* Cephas, *or Life, or Death, or Things preſent, or Things to come, all are yours, and ye are Chriſt's, and Chriſt is God's.* But,

2. And more particularly, as the Father is mine, ſo all Things that the Father hath are mine, and here is alſo a Field to travel through, which to all Eternity we can never come to the End of. Beſides what I have formerly offered, there are ſome Particulars I would mention, which we may gather from the Word. What then are the particular Things the Father hath which Chriſt ſpeaks of, ſaying, they are mine to diſcover and diſpenſe to the Children of Men? The Sum of them is,

The Father's *Mind* is mine to diſcover and diſcloſe unto you, and indeed God's Mind is himſelf, and when his Mind is told, he himſelf is, ſee *John* 1. 18. *No Man hath ſeen God at any Time, the only begotten Son which is in the Boſom of the Father, he hath declared him.* The Father's Mind is his Boſom, and Chriſt was and for ever is in the Father's Boſom, and he hath declared him, not only as a Prophet declaring the Mind of God, but as the Heavens declare the Glory of God; Chriſt is not only a great Prophet to teach, but a bright Heaven to declare the Father's Mind, for he is the Brightneſs of the Father's Glory, *&c.* When therefore he ſays, *All Things that the Father hath are mine,*

he

he ſays, the Father's Mind is mine to diſcover and diſpenſe to you.

Queſt. What are the ſpecial Things in the Father's Mind that are in Chriſt's Commiſſion alſo to diſcover and diſpenſe? Many Things of this Sort doth Chriſt declare, in this Sermon to his Diſciples, from *chap.* 14. to the End of this *chap.* I will name five or ſix,

1. It was the Father's Mind, that Chriſt ſhould tell us of a reſting Place from Heart-trouble even in this World, and that this reſting Place is not an abſolute God, but a God in Chriſt, *John* 14. 1. *Let not your Heart be troubled, ye believe in God, believe alſo in me,* and that thus and thus only, you will get Reſt to your Hearts, in God even by me, for, *No Man cometh to the Father but by me.* It was my Father's Mind, that I ſhould come and bring you to God, for as it is ſaid, 1 *Pet.* 3. 18. *Chriſt alſo has once ſuffered for Sins, the juſt for the unjuſt, that he might bring us to God.* Rev. 5. 9. *Thou waſt ſlain, and haſt redeemed us to God by thy Blood. Let not your Heart be troubled* then, *ye believe in God, believe alſo in me. Whom God hath ſet forth to be a Propitiation,* and in whom God hath found Reſt and Satisfaction to his Juſtice, that ye may reſt ſafe where God reſts, even in me.

2. It was the Father's Mind, that Chriſt ſhould tell us of a reſting Place in the World to come, after all our Troubles in this World are at an End; therefore he ſays, *John* 14. 2, 3. *In my Father's Houſe are many Manſions, if it were not ſo, I would have told you, I go to prepare a Place for you, and if I go and prepare a Place for you, I will come again and receive you unto myſelf, that where I am, there ye may be alſo.* It was the Father's Mind, that Chriſt had to diſcover and diſpenſe to us, to ſhew us how we might enter into Reſt here, from all Heart-trouble, for, *he that believeth hath entered*

into

Word, and nothing ſhall offend them: This divine Peace is Part of the Mind of God that Chriſt hath to diſcover to his Diſciples: God is the God of Peace, and all Things that God hath, Chriſt hath to give, therefore ſays, *My Peace I leave to you, in me ye ſhall have Peace.*

I ſhall only add a Word in general to all. Let none go away from this Occaſion, complaining, and ſaying, There was nothing to ſpare for them, for, behold, before you go, I will give you ſomething that is worth a thouſand Worlds, and that is an Offer of Chriſt, and all Things in him, that can make your Soul happy for ever, even all the unſearchable Riches of Chriſt; he is courting you, and commending himſelf to you in theſe Words, *All Things that the Father hath are mine*: There is therefore nothing to hinder your matching and marrying with the Son of God, *All Things are ready, come to the Marriage, Matth.* 22. 4. *The Father loveth the Son, and hath given all Things to him*, and hath made him Wiſdom, Righteouſneſs, Sanctification, Redemption, and all Things for your Uſe, that you may receive and welcome him; he wants nothing, for he hath all Things ready; and if you ſay, you are not ready, for you want all Things, you want Faith, Repentance, Love, and every Grace; your Want is no Excuſe, but a Reaſon why you muſt come to him for all Things you want, you will never ſhare of them nor find them, but where they are; if you come not to him, you muſt want for ever, and live and die curſed in the Want of all Things. O may your Ears be opened to hear the Voice of Chriſt, ſaying, *Come to me, whoſoever will let him come, and take the Waters of Life freely*, that is, of all the good Things that I have to give, for, *All Things that the Father hath are mine.*

FINIS.

ADVERTISEMENT.

In the Preſs, and ſpeedily will be publiſhed,

OBSERVATIONS upon the Conduct of the *ſeparating Brethren*, in two Parts: *First*, Upon the Introduction to their *Acts* and *Proceedings*. *Second*, Upon the unwarrantable Grounds of their *pretended Conſtitution*, of which the *Nullity* is declared, by the *Act* of the *Aſſociate Synod*, met at *Stirling*, *October* 29. 1747.

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I. ACT of the *Aſſociate Synod*, met at *Stirling*, the 29*th* Day of *October*, 1747. declaring the *Nullity* of the *pretended Synod*, that firſt met in Mr. *Gib*'s Houſe, in *Brieo*, near *Edinburgh*, *April* 10. 1747.

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